

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, MAY 11, 1899.

NEW SERIES, VOL. 1, No. 25

We are crowded with good copy. Brethren, be patient; you'll be heard.

The Scriptures teach that in a certain sense all the redeemed constitute "the church of God."

Here is the article in the *Philadelphia Confession of Faith*.

"The Catholic or universal church, which, with respect to the internal work of the spirit and truth of grace, may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fullness of him that filleth all in all."

This article embraces all regenerated individuals through all the ages, but not all professed Christian organizations. This universal invisible church has never yet met and will not till the end of the world, so that what Christ said to his churches in person, and through his apostles, could not have referred to this invisible church.

The *Index* has the following about the great Sunday-School Convention at Atlanta:

"Atlanta has seldom entertained a Convention that has proven a greater blessing than the great International Sunday-School Convention which closed last Sunday. A great crowd came, indeed it is said the attendance was the largest in the history of the organization. But the crowd was second to the profitableness of the program. There was little of the purely ornamental, and a great deal of practical methods. The primary workers seemed to lead in enthusiasm and in well studied methods of work. The Lesson Committee did its work largely out of sight, but we judge did it wisely and well. One of the new projects set on foot was the appointment of a Commission to go around the world visiting the nations in the interest of better Sunday-School work. At the head of this Commission will be Mr. B. F. Jacobs, whose connection with it gives full assurance of the productiveness of the venture. For some time special efforts have been made among the Negroes, and the race was largely represented. Some friction was manifested at first, but by a sensible decision of

the Executive Committee, the matter was wisely adjusted. On Sunday the delegates were at the churches, and the whole community caught the inspiration. We are glad this Convention visited us, and we are sure it will long be remembered."

Summary.

Dear Dr. Searcy:

Our meeting at First church closed on 30th of April with 35 baptisms and about 75 professions.

Four of the baptisms were the children of our beloved Dr. Powell.

I never saw a pastor so rigid in the examination of candidates for baptism as is pastor Haywood. Hence we think we have some good material added to the church.

Some facts about our church: From good authority, during the first four months of Dr. Haywood's pastorate, there have been 80 accessions to the church.

The church is in a more prosperous condition than in all previous history of the church. The financial condition better than has been in ten years. The Wednesday night prayer meeting has the largest attendance I have seen in Mississippi or Kentucky.

God be praised for giving us such a worker as Bro. Haywood. "A sharp axe is better than a dull one."

Ministers must sharpen their axes and diligently use them if they keep in sight of Haywood.

"Wherever he speaks, scintillating truth and nuggets of golden thoughts drop in showers."

M. R. COOPER.

Jackson, Tenn., May 6, '99.

Aberdeen Association.

The fifth Sunday meeting of the above named association was held with the Houlka church beginning Friday, the 28th ult., and concluding the following Sunday.

When we arrived we found Brother Souter in the Moderator's chair, and Bro. R. A. Cooper had the floor.

The meeting was especially good and fairly well attended. The line of work adopted by our meeting differs from any program I have noticed published by like bodies.

Instead of making out a list of subjects from the "regulation" line, such as—

"What is the most successful method of collecting pastor's salary?"

"What is the duty of pastor to church and church to pastor?"

"What should be done with a brother who has been a church member for ten years, and has not paid so much as one dollar into the Lord's treasury?"

I say, instead of continuing with this line of subjects, the discussion of which have done good, we believe that we have hit upon a far more excellent line of work.

We have adopted the practice of studying the Scriptures. Sometimes we take a short book, like Gallations, and assign the different chapters to different brethren.

In our meeting just held, the program contained "the sermon on the mount," which was divided up and assigned to half a dozen brethren to present.

As I studied this sermon, I decided that it was directed, not to the multitude, but the disciples.

Then Bro. J. R. Sumner brought out the fact that while the injunction to secret prayer is very forcibly put, the special model that is given is for congregational worship, a distinction that I don't think three members of the meeting had ever made, but which I am sure we will never forget. So from one and another we got more light as we traveled, and I feel sure that every one who attended the meeting went away with his mind further enriched from the treasures found in the lesson.

The discussions were like one continuous sermon and an opening up of gospel truths, which brought into the meeting a blessed enjoyment of spiritual things.

Everybody seemed glad that they had gone to Houlka, and when we adjourned we felt hopeful that we would all meet again at Pontocola church the fifth Sunday in July.

Pastor Cooper and his flock are very much devoted to each other and are doing a good work.

The brethren up there know how to dispense a royal hospitality and it will be a pleasure to meet and worship with them again.

We found that THE BAPTIST has many friends among the membership, which, of course, is a matter of no surprise.

G. W. SMITH.

College Tidings.

There are noble souls at Greenville. Pastor Burr was sick and Judge Longino was absent. The latter is a graduate of our College, an efficient member of the Board of Trustees, and a liberal contributor whenever the College needs his help. He will do his part, but even without him, and the pastor sick, we raised over \$30, notwithstanding the fact that they had just given liberally for Missions, and had set the last quarter of the year for College quarter.

I had many assurances of friendship, and came away feeling that we can depend on Greenville for the future.

Dr. Burr and his noble wife are doing splendid service for the church at Greenville and the cause at large.

As I passed Leland, I had a few words with my longstanding friends and patrons, Dr. E. F. Turner and Dr. W. T. Stovall. They had just sent me a check from Leland church for \$15.85. They spoke most kindly of their new pastor, Rev. W. H. Williams. And here is the rest of the list for the week: Carrollton Sunday-school, by B. F. Roach, \$10.00; Poplar Creek church, by W. H. H. Fancher, \$2.80; Mr. and Mrs. Philip Didlake, Monterey, \$9.26; Graysport church, by Rev. C. A. Lawless, \$10.00; Fannin church, by Rev. T. J. Miley, \$5.00; Rock Hill church, by Rev. T. D. Cox, \$2.35 for college, \$1.50 for Ministerial Education; Mt. Horeb church, 65 cents.

We have now collected \$2,305.38 for the college and have \$300.00 more promised. I asked for \$3,600.00. How easy it would be to raise the other \$1000.00 if the one hundred brethren who ought to do it would just send in their ten dollars a piece, I work and wait.

Your servant,

W. T. LOWMEY.

Be sure to read the big land ad by L. E. Hall on last page.

Historical.

The Immoveable Kingdom.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear."—Heb. xii. 28.

A great ado has been made of late about Dr. Graves' view of "Baptist Succession," as though he claimed that an unbroken chain of historic succession could be shown from the Apostles' days till now. He held no such views. But as we were associated with him as editor of *The Baptist* at Memphis nineteen years ago, we are glad to present our readers from the files of that paper with what Dr. J. R. Graves held on that subject as shown in the following:

"It is claimed by some Baptists, who claim to be 'liberal' that it is an evidence of ignorance and bigotry peculiarly characteristic of the Landmark school, for a Baptist to claim that the kingdom of Christ has stood, unbroken and unchanged as the character of its citizens, from the day Christ set it up until now, as the prophets declared it would." (Dan. ii. 44.) Now, since there can be no visible kingdom without true visible churches, which constitute it, then it must follow that if the kingdom has stood unbroken and unchanged, true churches of Christ, have existed, unchanged and uncorrupted in all ages since the ascension. It was Christ himself who declared that churches, like the one he built while on earth, should never be prevailed against by 'the gates of hell.'

"Which class of Baptists put the most honor upon Christ and his word, spoken by prophets and apostles, those who hold and teach that his kingdom has never been broken in pieces or given to another people, and that churches like the one Christ built have never been exterminated from the earth or corrupted in form or doctrine, or those Baptists who assert in the ear of an unbelieving world that the prophets are not to be relied upon, and that even the declarations of Christ himself and of the Holy Spirit cannot be relied upon, because Christ has not by his almighty power and providence preserved from corruption or extinction, churches like those he and his apostles constituted? We do not profess to be able to find in the obscurity of past ages every link in this chain, but it is enough for us to know that Christ

himself has declared that it has never been broken, to believe in its continuity.

"The sense in which any existing Baptist church is the successor of the First church of Judea—the model and pattern of all—is the same as that existing between any regular Masonic Lodge and the first Lodge that was ever instituted. Ten thousand local Lodges may have existed and passed away, but this fact in no wise affects the continuity of Masonry. From the day it was organized as symbolic Masonry, it has stood; and, though it may have decayed in some places, it has flourished in others, and never has had but one beginning. Thus it has been with the institution called the kingdom of Christ; it has had a continuous existence, or the words of Christ have failed; and, therefore, there has been no need of originating it *de novo*, and no unbaptized man ever had any authority to originate baptism, or a church *de novo*. I understand that Christ's declaration (Matt. xvi. 18), and Paul's statement (Heb. xii. 28), are emphatic commentaries upon the prophecy of Daniel (ii. 44).

We do not admit that it devolves upon us more than upon every other lover of Jesus to prove, by incontestible historical facts, that this kingdom of the Messiah has stood from the day it was set up by him, unbroken and unmoved; to question it, is to doubt his sure word of promise. To deny it, is to impeach his veracity, and leave the world without a Bible or a Christ. We do not do this. We believe that his kingdom has stood unchanged, as firmly as we believe in the divinity of the Son of God, and, when we are forced to surrender the one faith, we can easily give up the other. If Christ has not kept his promise concerning his church to keep it, how can I trust him concerning my salvation? If he has not the power to save me. For Christians to admit that Christ has not preserved his kingdom unbroken, unmoved, unchanged, and uncorrupted is to surrender the whole ground to infidelity. I deny that a man is a believer in the Bible who denies this.

Nor do we admit the claims of "Liberals" upon us, to prove the continuous existence of the church of which we are a member, or which baptized us, in order to prove our doctrine of church succession, and that we have been Scripturally baptized or ordained. As well might the Infidel call upon me to prove every link of my descent from Adam, before I am allowed to claim an interest in the

redemptive work of Christ, which was confined to the family of Adam! We point to the word of God, and until the Infidel can destroy its authenticity, our hope is unshaken. In like manner, we point the "Liberal" Baptist to the words of Christ, and will be say they are not sufficient? Until the Infidel can prove, by incontestible historical facts, that his kingdom has been broken and removed one year, one day, or one hour from the earth, then we surrender our Bible with our position.

The wire of the Atlantic Cable is of peculiar formation, peculiarly insulated, and history informs us that several years ago it was laid down across the entire ocean, from Valentia, Ireland, to Newfoundland. I suppose there are persons who stoutly deny this as quite improbable, if not impossible, and assert that I am foolish to believe it, and even call upon me for proof of its continuity before they will believe. I satisfy them that the wire cable that I trace from Valentia to the ocean, and for a thousand miles along the plateau, where it drops beyond my line, is the same with that which I find upon the plateau, on the side of the deep soundings, and onward to the telegraph station at Newfoundland. In addition, I satisfy them that the cipher of the message started at Valentia is the same with that received at Newfoundland, on this side, and that no other company on earth uses that particular cipher. Furthermore, I convince them that the message received at this end of the wire is precisely the same with that started at the other, and that there is no other way conceivable by which the message could be transmitted. Still those persons refuse to believe unless I will trace the continuity of that wire for the hundreds of miles of those almost soundless depths. What would the candid world say of such a demand?

I cannot forbear quoting a paragraph from the reply of Dr. J. W. Smith to Albert Barnes:

"Whatever is found in the New Testament is as worthy as if you traced it there. It is only a doubtful practice, whose thread must be traced thus carefully through the labyrinth of history, with a painful uncertainty, lest you reach its end, while yet a century or two from Christ. Why, sir, if between us and the apostolic age there yawned a fathomless abyss, into whose silent darkness intervening history, had fallen, with a Baptist on this side, and a New Testament on the other, we should bodily bridge the gulf, and look for the

record of our birth among the hills of Galilee. But our history is not thus lost. That work is in progress which will link the Baptists of today with the Baptists of Jerusalem."

But is it a fact that only the ignorant and bigoted Landmarkers presume to advocate the continuity of the kingdom of Christ, which involves the unbroken succession of visible churches in all ages?

Here are a few authors whose scholarship and standard character will hardly be questioned:

Dr. J. Newton Brown, editor of *Encyclopedia of Religious Knowledge*, a scholar who had given twenty-five years to the study of history:

"The ancient Waldenses, Catharists, and Donatists were our historical ancestors, and that a succession of whom continued to the Reformation."

Dr. Joseph Belcher says:

"It will be seen that the Baptists claim the high antiquity of the commencement of the Christian church. They can trace a succession of those who have believed the same doctrine, and administered the same ordinances, directly up to the apostolic age."—*Rel. Den. in Europe and America*, p. 53.

Dr. Benedict says:

"The more I study the subject, the stronger are my convictions that, if all the facts in the case could be disclosed, a very good succession could be made out."—*His. Bap.*, p. 51.

"The Welsh Baptist have the fullest confidence that the sentiments have always lived in their mountainous retreats, from the apostolic age to the present time, although the people were not always congregated in churches. Their country, in their estimation, was another Piedmont, where the witnesses for the truth found shelter and concealment in times of universal darkness and superstition."—*Ibid.*, p. 344.

Geo. B. Taylor, D. D., now missionary in Rome, in a small work called "The Baptists," on page 5, says:

"The Baptists, however, do not date from the Reformation. Though anti-papists, they are not, in the technical and historical sense of the word, Protestants; for though they have ever protested, and do now protest against the heresies and abominations of Rome, they did not come out from Rome, having never been identified with the Roman hierarchy."

On page 8 he says:

"Baptist principles and Baptist practices have existed in all the ages from the Reformation back to apostolic times."

They could not have existed

without organizations, any more than the rites of Masonry.

On page 35 Dr. Taylor says:

"I humbly claim that we originated, not at the Reformation, nor in the dark ages, nor in any century after the apostles; but that our marching orders are the Commission, and that the first Baptist church was the church at Jerusalem. And I beg you, calling no master, like the Berean Jews, to search the Scriptures daily, whether these things be so."

On Baptist succession, Dr. Peck remarks that—

"Baptists in every age from the apostles remained true to the kingdom which Christ came to establish."—*Religious Denom.*, p. 197.

To the above add the names of John L. Waller, Dr. J. M. Cramp, and many others, and crown all with that of Dr. Wm. R. Williams, of New York, and we would be justified in believing that not those who affirm, but those who deny the continuity of the kingdom of Christ, are to be pitied for their ignorance or their prejudice.

We close this with the testimony of two learned Presbyterian historians, Prof. Ypeig and Dr. J. J. Durmout, authors of "History of the Reformed Church of the Netherlands." They devote one chapter of that work to the history of Baptists, and this is the closing paragraph:

"We have now seen that the Baptists, who were formerly called Anabaptists, and, in later times, Mennonites, were the original Waldenses, and who, even from the most ancient times, have received such well-deserved homage. On this account the Baptists may be considered, as of old—the only religious community which has continued from the times of the apostles—as a Christian society that has kept pure, through all ages, the evangelical doctrines of religion. The uncorrupted inward, and outward condition of the Baptist community affords proof of the truth, contested by the Romish church, of the great necessity of a reformation of religion, such as that which took place in the sixteenth century, and also, a refutation of the erroneous notion of the Roman Catholics, that their denomination is the most ancient."—*Trans. by Prof. Tobey, in South Bap. Review*, vol. 5, p. 20.

Ladies desiring a contented and happy old age should use Simmons Squaw Vine Wine or Tablets, commencing at forty years old and continue during "Change of Life."

Shorten the time of Confinement, Strengthen Mother and Supply Breast Milk or Child by using Simmons Squaw Vine Wine or Tablets.

Ministerial Education.

RECEIPTS FOR JANUARY.

Clinton church, \$22.50; Clinton church, L. A. S., 9.20; Bethany church, Zion Association, 5.25; Port Gibson church, 7; Mrs. Mammie Hearon, 5; Columbus church, 50; Good Hope church, Special 4.25; L. M. S. Mt. Zion church, 2; Starkville church, Special, 51.33; Shuqualak Sunday-School, Special, 15; M. J. Derrick, Special, 1.05; L. A. S. Center Chapel church, 1; Quitman church, 6.45; Crystal Springs church, 30.45; Mt. Pisgah church, 6.85; R. A. Venable, 25; Pleasant Hill church, S. S. Special, 4.40; Mt. Zion church, Simpson county, 5; Tippah Association, Special, 18.85; Louisville Association, 14.65; Mrs. A. J. Fortenberry, 5; Zion Association, 5; Emmanuel church, 5.15; Winona church, 10.55; L. A. S. Winona church, 2.50; Courtland church, 5.15; Balachitto church, Special, 8.15; Greenwood church, 2.25.

BOXES OF PROVISION RECEIVED.

W. M. S. Damascus church, box value, \$7.80; L. A. S. Camden church, box value, 6.30; Smyrna church, box value, 8.05; L. M. S. Crystal Springs church, box value, 7.40; Shady Grove church, box value, 9; Pleasant Grove church, box value, 6; Mt. Pisgah church, box value, 3; L. M. S. Unity Church, box value,—

Other boxes of provisions were sent, directed to the students at the cottages, and receipted for. Also other contributions of money were sent to Brother A. V. Rowe, and President W. T. Lowrey, and was reported in the paper, or receipted for.

We surely thank the friends for their contributions. May our Lord himself reward them. By their aid, the Ministerial Board has gotten along successfully and happily through six months of the college session. We beg that they will help us for the last two months, May and June.

Nineteen Ministerial students now eat at our Ministers' Cottages, also four others are assisted. The two cottages, "Nelson" and "Webb-Betha," are a very great help to our work.

Geo. Whitfield, Sec. Clinton, Miss., Apr. 29, '99.

The Curative Properties, Strength and Effect of Dr. M. A. Simmons Liver Medicine are always the same. It cannot be equalled.

Savannah, Ga., April 26, 1899.

Dear Brother Editor:

I am greatly impressed with the importance of prayer for our approaching Southern Baptist Con-

vention. We commenced praying for it in our meeting last night. I write to ask that all Baptists throughout the South make Sunday, May 7, a day of special prayer for the wisdom and blessing of God to rest upon our gathering at Louisville.

Let those of us who go, go in the spirit of prayer, and the multitudes who remain at home, let them pray the Father to anoint us with wisdom, justice, and prudence.

Let us all make special prayer for the Trustees of the Seminary on May 11, that they may be guided by the Holy Spirit of the living God to do what is wisest and best.

Brethren, let none of us go to Louisville as partisans either for or against Dr. Whitsett, but let us go as servants of Christ and a great denomination. The eyes of the world are upon us; let us perform our work in all meekness and fear, and let us perform it in no party spirit.

With much love and cordial greeting, I am,

Yours, for Christ's sake,

JOHN D. JORDAN.

T. L. Tyner, Acme, Miss., writes: My mother has used Dr. M. A. Simmons Liver Medicine thirty years, since it cured her of Neuralgic Dyspepsia. She still uses it for her general health. A package of Zeilin's was once given her. It did not act satisfactorily.

Annual Convention Travelers' Protective Association

Louisville, Ky., May 16th to 20th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R., will sell tickets to Louisville and return, at rate of one first class limited fare for the round trip, on May 15th and 16th, limited for return passage to May 22, 1899. For tickets, time, and full information to agent.

May 16.

Peace.

Peace is what all desire, but all do not seek for that which leads to true peace.

The only true peace is that peace which Christ meant when he said, "Peace I leave with you, my peace I give unto you." John, xiv., 27. "Not material, but spiritual peace, and spiritual peace brings to us a material peace, that nothing else can take away.

A peace which only the children of God ever realize. It is impossible for the ungodly to feel that blessed peace He has given, for He has said:

"There is no peace to the wicked." Isa., lxvi., 21.

"The way of peace they know not." Isa., lix., 18.

"They are like the troubled sea when it can not rest." Isa., lvii., 20.

And the tempest that rages in their breast can only be stilled by the Savior's "Peace, be still."

For He is the Prince of Peace.

Peace can only be gained by doing His will, and trusting His Divine grace. "Therefore, being justified by faith, we have peace with God, through our Lord, Jesus Christ." Rom., v., 1.

A peace which the world can not take from us. A gift from the Heavenly Father to His children. He has offered it to all, ALL.

Christ gave up His peace for a time, and came to suffer, that we might have peace on earth and everlasting peace in heaven, where He is watching and beckoning for all who are heavy laden to "Come."

"For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Phil., iv., 7.

Have you accepted His gift?

Have you gone to Him for forgiveness, and has He spoken peace to your soul? Or, have you turned from the loving Prince of Peace?

Without Him you can but be as the troubled sea. But with Him, all is peace. Oh, blessed peace! Has He ever given a more precious boon to His people?

What a blessing it is, when all is confusion, to hear that sweet word, "Peace."

"Peace, peace, sweet peace!

Wonderful gift from above!

Oh, wonderful, wonderful peace,

Sweet peace, the gift of God's love."

What could we do without it? Life is not burdensome if we are at peace with Christ, for He has taken our burden and given us His peace.

He is the only source through which peace can be obtained, and, with Him as our guide, we can always have peace.

Let us always seek for that which leads to true peace, and we may be sure that it will always be given. Prayer will always bring peace. Then—

"When the mighty storm is surging,
Stars are hid and wind is shrill,
Satan striving, passion urging,
Savior whisper, 'Peace, be still.'

"When affliction's storm is howling,
And its voice my soul doth thrill,
Earth is black and heaven is scowling,
Savior whisper, 'Peace, be still.'

"When the wave of death's cold river
Shocks me with its icy chill,
Body quakes and billows quiver,
Savior whisper, 'Peace, be still.'"

—BIRDIE L. SANDERS.

Flushed Cheeks, Throbbing Temples, Nausea, Lissitude, Lost Appetite, Sallow Complexion, Pimples, Blotches, are warning. Take Dr. M. A. Simmons Liver Medicine.

A Visit Home.

Dear Baptist:

After a hard day's work I boarded the Southbound train here at 5:20 p. m. on Saturday, the 29th, and after a pleasant day's ride of some forty-seven miles, I landed at Summit, where I found my two nephews waiting for me. A delightful drive of five miles brought us to my widowed sister's, Mrs. M. A. Norman, on the old-homestead, where father settled in 1843, and where he secretly lived a Christian life, till God called him up higher, on May the 15th, 1877, and where mother spent the last days of her earthly existence, and then went to her heavenly home, during my first session at dear old Mississippi College, in November, 1895.

I had been contemplating a trip home for some six months, and of course Sister and all the children were glad to see me and gave me a hearty welcome.

Bright and early Sunday morning we were up and stirring, and on our way to old Bogue Chitto church, where the Bogue Chitto Sunday-School Convention was.

When we arrived there, we found people coming from every direction, and soon there was something like a thousand people there, with plenty of candidates thrown in for good measure. Many happy and blissful recollections of other days were brought vividly before my mind. It was at that dear old church I performed a neglected duty when I came out on the Lord's side and confessed Christ before the world. It was there that I followed in the footsteps of Jesus and was buried with Christ by baptism at the hands of Bro. Anding, with some twenty others, and I had the pleasure of meeting Bro. Anding at the Convention, and I couldn't help but think of those that were baptized with me.

All scattered and gone, some still struggling amid the severe conflicts of life, while others, I trust, have crossed over to the farther and better shore, and safely anchored in the "Haven of Rest."

It was there at that dear old church I offered my first public prayer, and it was there that I first began to learn what Christian duty was.

It was there that father, mother and sister laid their membership when they took their departure for their long-sought home beyond the skies, and I haven't a doubt but that they are safe in the Paradise of God, and I hope some day thro' the merits of the shed blood of my Savior to meet them there.

It was there that grand father,

(Rev. Zachariah Reeves) preached the everlasting Gospel of the Son of God for 26 successive years and then went home to hear the welcome plaudit, "Well done thou good and faithful servant, enter thou into the joys of thy Lord." Many others have gone on to their reward from that dear old church. Some having gone quite recently, while others have been in heaven for lo, these many years. O! what blessed memories cluster round that dear old church!

We had a good meeting; with several fine speeches on important subjects. We had almost a joint debate by Bro. Anding and Dr. Sample, on the subject, "Will God's Spirit always strive with man?" which was grand indeed. Of course it couldn't be otherwise, when such men as Anding and Sample had hold of it.

"The value of the soul" was next discussed by Prof. Marsalis and Rev. A. F. Davis, after which Bro. Anding put the "finishing touches" on it as it were.

Last on the program was your unworthy scribe. I tried to talk as best I could on the subject of Sunday School Work.—The nature and importance of it, after which the convention adjourned.

After a pleasant stay among relatives and friends, on Wednesday I boarded the north bound train for Gallman and am once more at my post of duty, feeling benefited and blessed by having made the trip.

C. S. CURTIS.
Gallman, May 5, '99.

A Good Meeting.

The fifth Sunday meeting at Red Banks was a grand success. Why? Because there were a large number in attendance? No. There was but one preacher present from the Association, Brother Duboise, of Byhalia. Brother Horton, of the Tippah Association, was with us. These brethren, with the humble pastor of Red Banks church, constituted the working force Friday and Saturday, so far as preachers were concerned.

However, certain lay brethren rendered valuable help. Sunday morning, Professor Ellett, of Blue Mountain, joined us; Sunday was the great day of the feast.

One hour Sunday morning was devoted to Sunday School work, led by Professor Ellett, in which all the schools of the town participated.

Two inimitable lectures by Prof. Ellett, and a sermon at night by Brother Horton, made up the work of the day.

It was a full day; full of work and genuine Christian fellowship; full of fine thought, and uplifting influences. We fall upon such delightful oasis only here and there along the journey of life.

A good meeting is not dependent on numbers from abroad. Our God is the Lord of Hosts. The presence of his spirit in a few willing hearts will accomplish more than legions without these.

I very much regretted to miss the meeting in my own Association, but as pastor at Red Banks I could not do otherwise than go there.

Brethren Ellett and Horton captivated the people, and the people, them. Brethren come again.

The Red Banks church very kindly and modestly aided me in my expense account to Southern Baptist Convention. May God bless them for it.

W. I. MARGIS.

A Good Showing.

April, 1899.

As a mission month April always ranks high; but, owing to the unprecedented cold winter, bad roads, few church meetings, disappointed churches and pastors, our people had not been able to do as much in the way of church work as in other years, and our expectations rose with the mercury for the April just gone. Could we in one month do all that we had promised? was the anxious question again and again asked. Many did nobly, and have made a record surprising even to themselves. In 1898 my book showed a total for all funds received in April of \$3,491.48, and this year it shows a total for all funds of \$4,390.00, or nine hundred dollars in excess of last year.

The workers have been under constant strain, and the only regret is that we did not reach the figures upon which some of us set our hearts. We do hope that for what we failed to do by May 1 there will be such a spirit of determination aroused that we will in a little time supply the deficiency, and put our figures far beyond any previous reckoning. This we can do if pastors and churches will not become indifferent, and put off further effort until too late. In the fruit districts the money season is at hand, and we ought to be wisely planning for large collections. In the towns, where salaries are paid out weekly or monthly, the warm weather has relieved of some expenses, and living is cheaper; why can not some system of "laying by" be adopted that will rapidly, from a large number that might

thus help, fill up the treasuries; and then there comes the daily denial, to which our Lord invites us, in which we may honor him.

It is gratifying to look over the list of churches and see how loyal they have been, and for pastors and people there is a "well done" waiting, if not already said, that will cheer your hearts above any earthly gain.

"Thy prayers and thine alms are come up for a memorial before God."

True it is that "naked shall we return to do as we came, and shall take nothing of his labour which he may carry away in his hand"; but it is possible to send something on before us that shall be a memorial of us in the presence of God. Our prayers, our gifts make not two, but one; for together they are linked so closely as to constitute a unity of character that is the delight of our God.

A. V. ROWE.

Good Items from West Point.

The church at West Point has just closed a gracious revival. There were twenty-one accessions; twelve were baptized Thursday Thursday night, May 4—two await baptism. The meeting was a great spiritual uplift for the church and town. One brother, from whom the church had withdrawn fellowship, was restored amid weeping and great rejoicing.

Bro. Paul Price aided in the meeting. He is an earnest, faithful worker. His Bible readings at the day meetings were greatly edifying. The one on dancing was especially good. They were all fine. Brother Price has no fixed methods, and readily receives good suggestions by his brethren. He clearly preaches salvation by grace. All the people enjoyed his preaching and singing. His instructions on the way of life were well received by the most orthodox.

E. B. M.

Brother C. R. Dale, of Wesson, one of our stockholders writes us: "We have just closed a very gracious meeting with the Wesson Baptist church, during which Rev. J. P. Williams did the preaching, an account of which I presume my Pastor has already given you. I have just enjoyed reading an account of your trip to Yazoo City.

By the way, I have five dollars for Brother Miller when he gets ready to build.

I will see you in your office Tuesday next. You and Brother Bailey are popular in our city, because of your paper."

Little Folks.

Crystal Springs, Miss.,
Apr. 25, '99.

Dear Dr. Searcy:

We are two little girls who want to help the Cubans. We send twenty cents.

We have forty-five first cousins. Who can beat that?

YARA and LUCILE SCOTT.

Dear Editor:

I am a little girl nearly six years old. I have two brothers. This is my first letter to THE BAPTIST.

Enclosed find five cents for Cuban Missions.

Your little friend,
NINA KOLB.
Blue Springs, Miss.

Dear Dr. Searcy:

I am a little boy seven years old I go to school. Miss Fanny Allen is my teacher. I love her very much. I go to Sunday-School.

I send five cents for Cuban Missions.

My papa takes THE BAPTIST.
Your little friend,
TILMAN LUSK.
Stovall, Miss.

Dear Dr. Searcy:

I will answer Ethel Drane's question, Who was hung on a gallows he made for another? It was made for Mordecai, and Haman was hung on it.

I will ask one, Who was David's grandmother?

I send ten cents for Cuban Missions.
Your friend,
MARIE GERTRUDE BUTLER.

Shuqualak, Miss., Apr. 30, '99.

Dear Editor:

I like to read THE BAPTIST, and especially the Little Folks' page.

I will correct a small mistake. It is the 136 Psalm instead of the 139 that every verse ends alike.

I will ask a question—What part of the Bible is "Immersion" taught?

Find five cents for Cuban Missions.
Your friend,
MINNIE S.

Little Folks:

Crockett, Miss., Mar. 2, '99.

Dear Bro. Searcy:

Please find enclosed fifty cents for Cuban Missions and fifty cents for Home Missions, or anything that is mostly needed.

I am a poor widow, but make a sacrifice of one dollar for Christ's sake. Believing you will give this money where it is mostly needed, I remain as ever,

Your sister in Christ,
MORGIANA MOORE.

Dear Editor:

I am a little boy eleven years old. My father takes THE BAPTIST. I enjoy reading the little folks' letters.

I will answer Mary McKay's questions. The name of Timothy's grandmother was "Lois." The word "girl" is found in Joel 3:3. I will ask a question—Who was the first drunkard?

I send ten cents for Cuban Missions.
Your friend,
ERNEST KOLB.
Blue Springs, Miss.

Dear Editor:

I am a little girl six years old. My papa takes THE BAPTIST, and I like to read the little folks' letters very much.

I am a member of the Baptist Sunday-School. I try to attend regularly, and love my teacher, Mrs. Mary Phillips, very much.

I will ask a question—Which one of the apostles was a married man? I enclose five cents for Cuban Missions.

Your little friend,
IRENE GRACIE COOPER.

Dear Editor:

I will write you another letter, as I have more money to send. I am glad that we have questions to ask and answer. I will answer Roy Kolb's question. It was Sampson.

I will ask one—What verse is the longest in the Bible, and how many words has it?

Find enclosed fifty cents for Cuban Missions.
Your friend,
LORENE NARON.

Union Church, Miss.

Dear Dr. Searcy:

I am a reader of THE BAPTIST, and like it very much.

Find enclosed five cents for Cuban Missions. I feel so sorry for those poor heathen, and want to help send missionaries to teach them of our blessed Saviour, who suffered and died for all. I think the children are doing nicely with our mission work, and may they continue to do so, is my prayer.

Your friend,
ALMA POSEY.

Martin, Miss., Apr. 26, '99.

Dear Dr. Searcy:

We are twin sisters nine years old, and have two other sisters, four and six years old.

We will answer the question—What chapter in the Bible every verse ends alike?—It is 136 Psalm—and who it was the angels prepared a meal for. It was Elijah—1 Kings 19:5-8.

We will ask a question—Who in-

creased the widow's oil?

We have a good Sunday-School. We go every Sunday. We heard you preach at Clinton last year.

Enclosed you will find fifteen cents for Cuban Missions. From, Your three little friends,
EVA and NEVA and
GERTIE SHULTZ.

Dear Baptist:

There was a painful mistake in my answer last week, on my part or yours.

The price of a dog is forbidden Deut. 23:18, instead of 13-18. The word "Easter" is found in Acts 12:4.

The grandmother of Timothy was Lois, 2 Timothy, 1:5. Pleased find enclosed ten cents for Cuban Missions.

Your little friend,
ISHAM MCGRAW.
Wellman, Miss., May 1, '99.

Dear Editor:

I am a little boy eight years old. I send you five cents for Cuban Missions.

I like to go to school. I have not missed a day at school for two winters. Mr. George C. Potter is our teacher. He has taught nine winters in succession at our school-house.

I saw a picture of Peter walking on the water to Jesus. Why did he begin to sink?

Your friend,
IRA F. KOLB.
Blue Springs, Miss.
Winona, Miss., Apr. 30, '99.

Dear Dr. Searcy:

I am a little boy ten years old. I love to read THE BAPTIST. I go to school and Sunday-School. Sometimes it rains so we cannot go and we recite to Mamma.

The answer to Roy Kolb's question is, Absalom and Sampson.

Who did Queen Jezebel cause to be put to death to get his vineyard? For what did she want to use it?

I send five cents for Cuban Missions. Am going to send more soon.
Yours truly,
WILLIE LUSK.

Dear Editor:

I have been reading the little friends' letters in THE BAPTIST for sometime. I am quite a little boy living down in the southern part of our beloved Mississippi, where the cotton fields grow white.

Father and Mother take THE BAPTIST, and I like to read it very much, especially the Little Folks' department. I too, like Irma Flinn, hope that some day we may have a whole page.

I will close for this time.

Enclosed you will find a nickel for Cuban Missions. Remember me as,

Your little friend,
SIMMIE HUGHES.
Dickey, Miss., Apr. 29, '99.

Revival News.

A great meeting at Perkinson. Perkinson is a small town on the Gulf & Ship Island Railroad. I serve them as pastor in the week time and on fifth Sundays. I secured the help of Rev. J. R. Johnston, and on April 25th I met him at Hattiesburg, then went to Perkinson and began the meeting that night. Bro. Johnston did some of the best preaching I ever heard. Great interest from the beginning, large congregations day and night. Bro. C. G. Elliott stopped off with us and preached for us Monday and assisted in talking to those that were seeking the way of life. Also, Rev. R. N. Davis, who is a member of this little band assisted every way possible. Our good Bro. Clarence Thornhill led the singing for us, assisted by the young people of the church.

This little church was organized in 1897 with 18 members. When the meeting began they numbered 26. The result of the meeting, 20 for baptism, 16 by letter and restoration. Now they number more than 60. Have good house paid for. We expect good work from this church. On May 2, 19 of those that were received, were baptized in the beautiful creek near by, by the pastor. W. B. HOLCOMB.

Tishomingo Association.

The Ex. Board of the Tishomingo Association, met in the Baptist church at Booneville, on the 2nd, inst., and arranged for more efficient evangelistic work in the destitute places within her bounds. Rev. J. F. was elected general missionary, whose duty is to travel over the Association, preach, distribute religious literature, and locate places for protracted meetings to be held during the summer. A number of men will be put into the field to hold these meetings. It was also decided to hold a preacher's school, and make it a means of inspiration to those who will be sent to hold these meetings. We are hopeful of good results from this work. This work will be done by the preachers within the Association, and largely gratuitous and at the same time the Association will co-operate with the State Board in general work.

E. E. THORNTON.
Booneville, May 8.

Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrears are expected to be paid when the paper is ordered to be stopped.

Obituary notices of 100 words inserted free; all over that amount will be charged one cent per word.

Persons sending in obituaries, must either send the cash, or state plainly to whom we are to look for the money.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscripts to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Announcements.

Owing to the fact that the quarantine last fall prevented the meeting of some Associations, and to the further fact that several met during the quarantine, when it was impossible for representatives of THE BAPTIST to be present, we failed to get a good deal of money which otherwise would have come into our hands. We are now in need of money, and trust that those who have not sent in their subscriptions will do so at once. Will not the pastors help by calling the attention of their congregations to this matter? We have decided to make the following propositions:

1. Any one not a subscriber sending us one dollar will receive THE BAPTIST from the time the one dollar is received till January 1, 1900.

2. If any one indebted to us, will count four cents per week, from the time to which the paper is paid, as shown by the figures on the margin, till the time you send us the money, and to this amount add one dollar, we will credit you till January 1, 1900.

EDITORIAL.

Man The Author Of Sectarianism.

The Scriptures, reason, and the concurrent testimony of all the different denominations, agree that God is not the author of sectarianism. That as order is the law of nature, it is also the law of grace. If God is not the author of sectarianism it follows that man is by force of reasoning; but as this is a subject connected with the best interest of truth and Christianity, we propose to examine it somewhat carefully in the light of history, that our readers may see what was the cause and origin of the different sects.

The celebrated historian, Mosheim, says: "The first thing, therefore, that should be naturally traced in the internal history of the church, is the history of the ministers, rulers, and form of government. When we look back to the commencement of the Christian church, we find its government administered jointly by the pastors and the people. But in process of time the scene changes, and we see these pastors affecting an air of pre-eminence and superiority—trampling upon the rights and privileges of the community, and assuming to themselves a supreme authority both in civil and religious matters. (Vol. 1 p. 17)

The same historian says of the religion of the Jews at the birth of Christ: "The supercilious doctors who vaunted their profound knowledge of the law and their deep science in spiritual and divine things, were constantly showing their fallibility and their ignorance by their religious differences, divided into a great variety of sects." The Pharisees, the Sadducees, and the Essenes are mentioned as the three leading sects. Concerning the Pharisees the Master says: "Except your righteousness shall exceed the righteousness of the Scribes and the Pharisees ye shall in no case enter into the kingdom of heaven." The Sadducees denied the resurrection, and Jesus said unto them: "Ye do err, not knowing the Scriptures nor the power of God." What was true of Jewish sectarianism is true of sectarianism among Christians, Mosheim says of the Jewish sects: "None of these sects indeed seem to have the interests of real and true piety at heart, nor were their principles and discipline at all adapted to the

advancement of pure and substantial virtue." This is pre-eminently true of the sectarianism of today. Success of the sects is *sine qua non*, though virtue and truth may be sacrificed to accomplish it. Dr. Mosheim, in speaking of John the Baptist and the material of which the Christian church was constituted, says: "The exhortations of this respectable messenger were not without effect, and those who moved by his solemn admonitions had formed the resolution of correcting their evil dispositions and amending their lives were initiated into the kingdom of the Redeemer by the ceremony of immersion or baptism." Vol. 1, p. 55. The same historian says: "The first Christian church founded by the apostles was that of Jerusalem, which was the model of those that were afterwards erected during the first century." Hence, according to history, all the churches formed during the first hundred years after Christ's ascension were upon the same model, or like in organization doctrine and discipline. In this pure age of the church there were no sects. None dared leave the apostolic model and set up a church for themselves in accordance with their own tastes and convenience.

Our historian says: "It, however, be true that the apostles acted by Divine inspiration, and in conformity with the commands of their blessed Master, and this no Christian can call in question, then it follows that, that form of government which the primitive churches borrowed from that of Jerusalem, the first Christian assembly established by the apostles themselves, must be esteemed of Divine institution. (Vol. 1 p. 87.)

This reasoning is fair, and is in support of uniform government and directly opposed to sectarianism. In the first century, Dr. Mosheim says, "Whoever acknowledged Christ as the Savior of mankind and the solemn profession of his confidence in him, was immediately baptized and received into the church. But, in process of time when the church began to flourish and its members increase, it was thought prudent and necessary to divide Christians into two orders distinguished by the names of *believers* and *catechumens*. The former were those who had been solemnly admitted into the church by baptism, and, in consequence thereof were instructed in all the mysteries of religion; had access to all the parts of Divine worship, and were authorized to vote in the ecclesiastical assemblies. The latter were such as had not been dedicated to God and Christ by baptism, and

were therefore admitted neither to the public prayers nor to the holy communion, nor to the ecclesiastical assemblies. Here we find the germ of sectarianism, when "it was thought prudent and necessary to divide Christians into two orders." Here the Divine model was thrown aside, and what was prudent and necessary taken up in its place. As men will naturally differ in their opinions of what is prudent and necessary, if they are left to form churches after this model, their churches will differ as widely as their opinions of prudence and necessity differ. Each brings out an organization essentially different from all others; and yet we are required to recognize each as, if not the church, a church of Christ. Had we the time it would be interesting to trace the rise of all the sects—but this would be to compile ecclesiastical history. It is not a matter of conjecture but a historic fact that each sect that is extant today was brought into existence by men hundreds of years after the death of the apostles, and in some instances these men made churches by accident, not intending to do it. The Greek Catholic church is really the oldest Christian sect extant. Next we have the Roman Catholic church which has existed in some form ever since its separation from the Greek church. But it never existed in its present form till July, 1870, when it declared the Pope infallible. In the sixteenth century we have the development of the Lutheran church, under Luther, the Presbyterian church, under John Calvin, and the Episcopal church under Henry VIII., King of England. In 1729 Mr. Wesley with a few others organized a kind of society for improvement in literature and morals. This little society met with such favor that in six years in Oxford it numbered fourteen members. Of course Mr. Wesley did not dream of making a church, for he lived and died a member of the church of England. But he visited America, organized some of his societies here and they grew into a church as by magic, and now they are the leading Protestant sect in America. This sect is only a little more than one hundred years old, and from it has gone out, perhaps, a dozen smaller sects, each differing in some essential particular from all the rest. On the 10th day of February, 1810, the Cumberland Presbyterians were organized and became a separate sect or church. There are a number of sects called by the general name, Baptist, because they practice immersion. These sects were all in their infancy hissed at by

stronger ones. The founders of neither of these sects had any more authority to found a church than we have. Yet they have grown into popularity, and courtesy demands that we call them churches of Christ, though some of them are scarcely one hundred years old.

Our Great Convention.

When the reader receives this paper our great Convention will be in session at Louisville, Ky.

A year ago at Norfolk, Va., when we voted to go to Louisville next meeting, many hearts quaked for the results of that meeting. For more than two years previous to that time the storm that raged throughout our Baptist Zion had Louisville for its center. Fortunately however, time has brought happy developments since that meeting.

On the 23th of last July Dr. W. H. Whitsett sent his resignation to the President of the Board of Trustees of the Theological Seminary. On the morning of the 14th of July, just as the Mississippi Baptist Convention was organizing at Brookhaven, a telegram came to our President, Dr. Lomax, from Dr. Whitsett, announcing the fact that he had resigned as President of and teacher in the Seminary. It was further stated that as the Trustees could not meet till the meeting of the Convention at Louisville, that said resignation would take effect at said meeting. The Mississippi Convention was the first body to take action upon this information. Their action was unanimous, expressed in the following resolution:

Resolved, That we have learned with much satisfaction of the resignation of Dr. W. H. Whitsett as President of, and professor in, the Southern Baptist Theological Seminary, and, accepting said resignation as a fact, in good faith, we deem this an opportune time to reaffirm our loyalty to the Seminary and pledge to it our most hearty support."

Soon the rifted clouds floated away, and it was hoped the papers would say no more about this unfortunate controversy, but leave the matter where it belonged, in the hands of the Trustees.

Several months of peace and prosperity ensued to the Seminary. But Prof. L. C. Vitchell, evidently upon his own motion, and without Dr. Whitsett's knowledge or consent, printed and circulated what he would have understood as an "open letter" to the Board of Trustees. This circular, however,

was sent to the different papers in the denomination. It was a plea from Prof. Mitchell that the Board of Trustees reject Dr. Whitsett's resignation. This circular again started up controversy. But for the most part the spirit has been good. Taking the expression of the papers as the sentiment of the denomination, we can confidently say to our readers there will be no trouble over this matter at Louisville. The resignation will be accepted, as it was made in good faith.

Our Boards are all out of debt and we expect to have the best Convention we have ever had. We aim to give our readers the proceedings next week.

NEWS AND NOTES.

Dr. J. B. Hawthorn has been called to the Grove Avenue church Richmond, Virginia.

Dr. J. C. Hyden becomes pastor of Monroe Avenue Church, a new interest in Richmond.

The "pay as you go" plan seems to be the chance for the Convention hereafter, and that is not a bad plan after all.

June 6th will complete fifty years of service for Dr. Alvah Hovey, as President of Newton Theological Institute.

Rev. B. B. Garrett, of Chattanooga, Tennessee, becomes pastor of Court Street Church, Portsmouth, Virginia.

It is expected that General Gomez will be at the Convention at Louisville, Kentucky. Many will be glad to see the old patriot.

Richmond College has for some time had a bill before Congress for \$25,000, to reimburse them for damage done their property during the Civil war.

Rev. W. A. McComb and his people had a good day at Crystal Springs last Sunday. Four received at the noon service, and four at the night service.

Professor James C. Blasingame is the new President of the Baptist Female University of North Carolina. They wanted the President from Mississippi College, but he could not be spared. Professor Blasingame stands high as a scholar, and an educator.

It is said that Dr. H. A. Tupper jr., of Mount Clair, New Jersey will become associated with Dr. H. M. Wharton, of Baltimore, in his evangelistic work.

We have twenty Baptist churches in Baltimore now. That is the great Catholic metropolis, and we are glad the people there have some chance to know the truth.

Rev. T. L. Rhymes, of Ruston, Louisiana, made our office a pleasant call a few days ago. He has been visiting his father in this State, who is dangerously ill. He has our sympathy.

Dr. W. B. Crumpton has accepted the Secretaryship of the Alabama Mission Board. He returns from Kentucky to his old home, to his own joy, and evidently to the great delight of his brethren.

The old Philadelphia Association has 79 churches, and the North Philadelphia Association has 51 churches, so we have in all in this city of "loving brothers" 130 churches, with a membership of 42,185.

Judge B. T. Kimbrough, Dr. Rowe, and Dr. Lowrey, were all pleasant callers at our office a few days ago.

Come often brethren, we are always glad to see you.

Rev. M. R. Cooper, a Mississippi boy, now in Tennessee, writes: "I am gratified at the excellency of your paper, and oh, I hope you may never turn to a professional fighter, as some of our Editors."

I have accepted an appointment of the State Mission Board of Tennessee, as missionary of Unity Association. Hence, I am never idle."

We learn that Rev. W. P. Grace has resigned at Sweetwater, Tennessee, and accepted the call of the Baptist church at Macon, this State. Dr. Grace is a splendid preacher, and an old Mississippian. He will not only receive a warm welcome from the church at Macon, but also from the brethren throughout the State.

T. D. Tucker, of Pickens, writes Brother Bailey about the fifth Sunday meeting at that place. He says:

"It was a great meeting, it all that good seed has been sown in good ground. The current talk among the whole band was that we feel like we have been at a great spiritual revival. I suppose we had

about twenty-five visiting brethren."

We rejoice at such reports. Our fifth Sunday meetings ought to be a spiritual uplift to our churches wherever they are held.

We spent last Sunday at Clinton. There were 160 present at the Sunday-School. Superintendent Eager delivered a splendid talk on, "The vital connection between the believer and Christ, as illustrated by the vine and the branches."

We preached at eleven o'clock on the *Suffering and Satisfaction of Christ*.—Isa. 53:11. It was a good day.

"The purest churches under heaven are subject to mixture and error and some have so degenerated as to become no churches of Christ, but synagogues of Satan; nevertheless, Christ always hath had, and ever shall have, a kingdom in this world to the end thereof, of such as believe in him, and make profession of his name."—Philadelphia Confession.

Nothing could be clearer than this teaching of the perpetuity of true visible churches in all the ages.

Brother Lawrence writes as follows:

"I enclose matter for BAPTIST. I have been called to Ashland again—fifth year—and have agreed to serve them. Our Association meets there this September, and of course we shall expect you and Sister Searcy too, if possible."

I hope to meet you (D. V.) at Aberdeen at the Convention. The day of the meeting of the Convention I shall be seventy years old—three score and ten.

I hope to be able to send THE BAPTIST some new subscribers very soon, as I have some promises.

Love to Brother Bailey, and THE BAPTIST force entire."

Dr. Broughton, of the Baptist Tabernacle, Atlanta, Ga., condemned in very strong language the mob at Numan, Ga., as murderers. Later his church was entered by breaking a door down, breaking of the pipes so as to turn the water in on the carpet, turning over a bucket of paint on the black board and carpet and posting a number of threatening placards in prominent places. One said, "Who will join a crowd to whip Broughton, the negro lover?" Apropos to this a man came into our office and stopped his paper because of what we wrote about that mob. Mobs must go, or liberty is gone.

Temperance.

The Saloon.

Do we need saloons in Jackson? This is a very practical question. This has been the capital of the State almost from the beginning. Confessedly, it has made little progress until lately. It has tried saloons in other days, and the fruit of thriftlessness and distress came. The better element voted saloons out of existence.

Although the test has not had sufficient time to show what can be done under prohibition regime, yet already the electric cars are an assured success, sewerage has been provided for, our public schools were never in so good condition. Considerable improvement has been made in the way of good church buildings. A new capitol will certainly be built at no distant day. The general outlook is hopeful for prosperity. But, do we need saloons to help bring to us the prosperity we need?

We commend the following from an Exchange.

"A saloon in any town is a necessity or it is not. If a necessity it must exist to supply some actual, universal want. No town could long exist without flour, or coal, or water; hence grocery stores and coal yards and hydrants are necessities. But is the saloon a necessity? Certainly not, for towns exist and communities thrive and individuals live to good old age without feeling in any way the need of a saloon or that which a saloon represents—hence it is not a necessity."

A saloon in any town is a benefit to the citizens of that town, or it is not. If a benefit, people are made better and happier, more intelligent and capable, because of its existence.

The school-house is a benefit to a community because the education of children is one of the most vital points in our spiritual life. A church is a benefit, because it inculcates true morality and lifts one to a higher spiritual plane. A happy home is a benefit, because it must lay its moulding hand upon the after-lives of those who come from its glad doors. A store is a benefit, because it supplies its needs. A factory is a benefit, because it gives employment to hundreds. A picture gallery and a library are benefits, because they minister to one's aesthetic and intellectual nature—but is a saloon thus a benefit? It tends to the ignorance rather than enlightenment

of its votaries—to the destruction of the moral and spiritual natures, and the overthrow of happy homes; it gives employment to the few who are directly interested in it, but it takes both employment and the ability to be employed from the many, it means an increase of taxes and a diminution of labor produce, therefore a saloon cannot be a benefit.

A saloon is a menace to a community, or it is not. If a menace, it means that its very existence threatens that community in its manifold interest. Vesuvius is a constant menace to Naples, the existence of a dynamite bomb in the midst of any assembly is a menace to the best of all who are there. Is the saloon such a menace. It threatens each home, for who knows from whose doors its next victim may be taken. It threatens each life, for who knows that he will not himself yield to its temptations! It threatens each industry, because the saloon till well filled, means the till of the merchant and manufacturer well nigh empty. It threatens the pocket-book, in that it increases taxes. It threatens life and liberty, in that it continually turns loose upon the community the men who commit burglaries, robberies and murders. It threatens the existence of our institutions, for the saloon is the school of anarchists. It breaks hearts, wrecks homes, destroys manhood, renders our communities unsafe. Why, then, should it exist? Can you tell why?

Midianites, Ancient and Modern.

BY REV. P. E. BURROUGHS.

Gideon was in many respects the noblest and best of all the judges of Israel. He lived in a very dark day, one of the saddest and gloomiest periods in all the history of God's people. The conditions preceding his call are graphically set forth in Judges 5:31 and 6:1-18.

1. Israel in prosperity. "The land had rest forty years."
2. Israel in sin. "And the children of Israel did evil in the sight of the Lord." Alas! how often sin follows prosperity.
3. Israel in trouble. "And the Lord delivered them into the hand of Midian seven years." Trouble always follows sin.

4. Israel crying to God. "And the children of Israel cried unto the Lord."

5. Israel delivered by God. "And it came to pass that the Lord sent a prophet unto the children of Israel." It is the old story, so often repeated in our lives; prosperity

followed by sin, sin followed by trouble, trouble followed by cries to God, and such cries followed by deliverance.

The Midianites, who lived east of the Jordan, had reduced Israel to a condition of pitiable servitude, had driven them to the "dens which are in the mountains, and caves, and strongholds."

Each year after Israel had sown, the hordes of Midian came in harvest time and devastated the land, threw down the altars of Jehovah, and brought humiliation and degradation upon God's chosen people. Israel was disheartened, her courage and manhood were gone. In the midst of this darkness and gloom God raises up Gideon. In contrast with the dark background furnished by cowardly and cowering Israel, he appears a figure of colossal proportions and of massive strength. He submitted, of sheer necessity, to the power of the hordes, but his heart was defiant. He hated with perfect hatred the subjection and thralldom and loathed the idolatry and sin which caused Israel's ruin. There is a vast difference between yielding to the power of evil while you resist and despise it, and yielding with a cowardly, cringing spirit.

The story of Gideon's call, of the miracles by which his faith was confirmed, and of the great crowning miracle by which God wrought deliverance—this story is too familiar to need repeating here. Every Bible reader will recall the thrilling scenes which took place while the hosts of Midian were encamped in the Plain of Jezreel, and Israel, called together for battle by Gideon's trumpet, were gathered on the slopes of Gilboa, 32,000 strong. God said, "Gideon, the people are too many. Let every one that is fearful go home." Twenty-two thousand men awed by the countless tents of Midian, slunk away, leaving 10,000 brave men who would rather die than longer endure the ignominy and shame to which their country was reduced.

The people were still too many, and by another test 300 of Israel's best and bravest were chosen—men who panted for the fray and who so yearned to engage the enemy that they scarce took time to quench their thirst.

Gideon armed these 300 men with pitchers and trumpets (strange weapons) and at midnight he led them down against the hosts of Midian, "and all the host ran and cried and fled." Thus was Israel delivered from the crushing bondage and subjection to the "children of the east."

This story comes to me as I think

of the desolation and ruin wrought among us today by our great national foe, the demon of drink. As Midian hovered with dark wings over the fair land of Israel, working havoc and ruin, so this modern evil hovers with wings, darker and more grim, over the fairest, freest land on earth, bringing woe and wretchedness indescribable. Ancient Midian despoiled Israel of her wealth. The modern Midian—drink—despoils us annually, according to official records, of fifteen hundred millions of dollars, more by five hundred millions than we spend in any year for flour, meal, cotton goods, boots and shoes, clothing and newspapers, all combined; more by far than Israel lost in all the seven years of Midianite devastation. Ancient Midian wrought havoc with the courage and manhood of Israel. This modern Israel is doing much to undermine and destroy the integrity and purity of our people. It is the most fruitful producer of crime the world has ever known. It gives us three-fourths of the country's crime, it gives us annually a thousand murders and suicides and 100,000 idiots and insane. This modern Midian robs us of the fruitful toil of more men than lived all told in Palestine in Gideon's day. There are 250,000 licensed selling places; to run these requires say 600,000 men. Add to this number enough to run all the distilleries and wholesale houses, and you have the vast army of more than a million men engaged in making and handling intoxicating drinks; a number thirty five times as large as our standing army before the war with Spain, and five times larger than the teachers and preachers of the country combined. This army of three-quarters of a million men marches in solid phalanx to the poles and votes as one man for legislation favorable to rum. This modern Midian destroys more lives than fire, flood, famine, pestilence and war, altogether.

The whole country was shocked with an awful horror when 266 of our soldiers went down in the wreck of the Maine. Every month that passes more than 5000 men fall victim to rum, and yet the nation's heart is not stirred, nor is her strong arm stretched forth to avenge the destroyer. Fresh in our minds is the memory of the Windsor fire in New York City—that dread catastrophe in which fifty people lost their lives. And yet there is a daily average of more than 150 men who fall into drundard's graves and sink into a drundard's hell.

Drink is a great national foe

the persistent enemy of our liberties and our homes and our religion. It is a principle of law accepted by all the civilized countries of the earth, that whoever in time of war aids or encourages the national enemy is himself a traitor and is worthy of death. Whoever therefore, aids or encourages the drink-demon by his example, by his voice or by his vote is, whether intentionally or not, to that extent a traitor to the cause of God and the interests of humanity.

There were doubtless those in ancient Israel who preferred weak and cowardly submission to Midian rather than make a manly fight for freedom. If such an one had said to Gideon, "Nothing can be done. We might as well submit and make the best of it," I suppose his eye would have flashed and in heart he would have cursed the cringing, fawning spirit, which would yield such base, unmanly subjection to the foe of Israel and of God.

There are those among us who prefer a timid yielding to the power of the rum traffic and who tell us nothing can be done, and that we must submit. God give us men, men like Gideon and his valiant three hundred, who are willing to fight the battles of the Lord, and we can easily break the power and banish the yoke of this modern curse.—*Baptist Standard*.

Questions Answered.

Dear Dr. Searcy:

Will you answer through your columns a query, from one seeking information?

1st. To what extent should we contribute of our means, to the support of the Gospel?

2nd. Have we any scriptural authority to exercise church discipline over members who persistently refuse to do so?

Please give references.

AN INQUIRER.

1st. "As God has prospered us" 1st Cor. xvi. 2, and "As we purpose in our hearts," 2nd Cor. ix. 6, 7.

2nd. Yes, we think so. See 1st Cor. v. 11. The same Scripture that authorizes discipline for "fornication" or "idolatry" authorizes, and commands discipline for "covetousness." Every member that joins a Baptist church pledges himself in the covenant to contribute as the Lord prospers him.

Will the editor or some of the contributors to THE BAPTIST answer the following: In the parable spoken by Christ, and recorded in Matt. 13th chapter, does the tares

represent any character in the church? If so, what character is it likened to?

With the best wishes for the success of the paper, I am,
Yours fraternally,

W. F. VANCE.

This is the well known "parable of the tares of the field."

By reference to Matt. (13:36 to 38) we have our Lord's own explanation. "The field is the world." The good seed is the word of God. (Luke, 8:11.) The "kingdom of heaven" is in this world, but not of this world. The "good seed" under the Holy Spirit produce "the children of the kingdom," who bring forth "fruit unto holiness, and the end everlasting life." In this same territory the devil sows tares, and the result is "the children of the wicked one" grow side by side with Christians, even in our churches. But some have supposed that, if this parable represents wicked people in the church as "tares," then it also teaches that such wicked people should not be disciplined. Such a conclusion is not justified by the Scriptures.

That "disorderly" persons are to be disciplined, see 2. Thes. 3:11-14, also 1. Cor. 5:11-13, and many other passages.

Evidently the Savior meant when he said, "Let both grow together till the harvest."

That we should not persecute men because of their wickedness. This view would put us in the line of the Romish Inquisition, which put men to death because they regarded them as heretics. While Jesus was on earth James and John felt that because the people did not receive Jesus, they should call down fire from heaven upon them, but Jesus rebuked them. See Luke 9:54.

Nobles of the Mystic Shrine, Imperial Council.

Buffalo, N. Y., June 14th and 15th, 1899.

For the above occasion coupon agents of the Mobile & Ohio R. R.; Mobile, Ala., to Red Bud, Ill., inclusive, will sell tickets to Buffalo, N. Y. and return, at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis, June 12th and 13th, limited for return passage to and including June 17, 1899. For rates, tickets, time, and full information apply to any ticket agent, Mobile & Ohio R. R.

E. E. POSEY,

G. P. A., Mobile, Ala.

till may 14
Lord Charles Berestord has come out as a warm advocate of automobile cars.

Obituaries.

Matilda Collins.

Matilda Collins was born April 29 1805, in Columbus, Ga. Joined the Baptist church in her native State at the age of 17, moved to and remained in Alabama twelve years. Then to Mississippi near Ulatubba church, which she joined and lived in for forty-five years.

She had kept the paupers of Lee county eighteen years and was charitable and full of good deeds.

May the Lord comfort and protect the many friends and acquaintances which she left behind on her departure, February 13, 1899.

Her pastor,

J. A. LANDERS.

Mrs. Bell Wiggins.

On March 20, 1899, Mrs. Wiggins departed this life, at the home of her daughters, in Sunflower county, Mississippi, was buried in the Vickland Cemetery, Sharkey county, where most of her children live, and where her membership was.

Sister Wiggins was a consistent Christian and was her pastor's friend. She was a member of Vickland church, how long I don't know. I was pastor there two years, and then was when I knew her best. She had been a widow for a long time. She had five children, two sons and three daughters, and she left the principles of right stamped in the minds of her children. They are all members of the Baptist church, and defenders of the truth.

Sister Wiggins is no more in this world, but the influence of her life still is felt for good. God bless her memory.

God bless and strengthen the bereaved children and friends.

W. S. ELACKMON.

Grenada Meeting.

Dear Baptist:

With the evening service on Sunday, April 30th, our series of meetings closed after continuing for eighteen days, with two services a day for almost the entire time.

The preaching with the exception of two services, conducted by Bro. A. L. O'Bryant, was done by our beloved pastor, Rev. W. A. Hamlett. It was indeed "a season refreshing" to our church. Eight were received by letter and six upon a profession of faith. Seven were baptized by the pastor on Sunday afternoon the 30th.

Truly,

J. M. BROWN, Clerk.

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WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
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Service.

No sphere is mean and narrow where men toil
To lift these fellow creatures to a higher plane,
No word is lost that's spoken in behalf
Of truth, and no good deed is ever done in vain.

Take up the work around you, fearing naught
Some other hand in close fellowship will clasp yours,
Some other lips will catch the song you sing
Some other breast in your peace will assuage its woe.

The world hath need of helpers everywhere
To love, to heal, to teach, to make life sweet and glad,
For, though this sunlight earth of ours is very fair,
Around us human hearts alas! are lone and sad.

ERON OPHA GREGORY.

Beginning a New Year.

"We stand on the threshold of a new year. The work of the past Convention year gives cause for profound gratitude to God. More baptisms were reported in connection with our work than in any former year. The general outlook is bright. We have a noble set of old missionaries who have labored faithfully and well. We have sent out recently some most excellent new missionaries. Still there are important points in our missions which need to be reinforced at once. There are a number of spiritually-minded, talented young men and women begging to be allowed to go. What shall we do? The Board must carry out the will of the churches."

We commend the foregoing from the *F. M. Journal* to the prayerful consideration of Mississippians. Indeed the letters from our missionaries telling of their work are very encouraging. We rejoice with our Boards and all Southern Baptists that our secretaries report "out of sight." We hope to meet some of our missionaries "face to face" this 12th in Louisville, Ky., at the great Baptist gathering.

We are glad to present to our readers an interesting letter from Bro. W. F. Lumbley direct from Africa:

Abeokuta, (via Lagos) }
West Africa, Mar. 16, 1899. }
Dear Baptist:

We were glad on our arrival at Lagos on 21st of February to

meet your smiling face. My wife and I reached our station here two weeks ago, just a little over one month from the time we left Liverpool. But we spent one week in Lagos, the guests of the Wesleyan missionaries, who insisted on our coming to them, we having no missionary station in Lagos, and besides our property there is too badly located and too dilapidated now to occupy in any comfort. On the voyage we had over fifty white passengers, but ten got off at Grand Canary, leaving forty bound for the coast. My wife and I were the only missionaries except a black Episcopal bishop going to Liberia. Capt. Harrison, of our steamship, the "Accra," was the most agreeable captain I have ever traveled with. But the rougher element have nicknamed him the "Gentle Jesus" of the west coast. There were over a hundred casks of rum that we could see on the upper deck of the steamer, and even the captain said he never knew of so much gambling before. Over 250 pounds sterling, or between twelve and fifteen hundred dollars, was said to have changed hands between Liverpool and Lagos. One American and two or more English men were going in direct search for American gold. I had vigorous discussions at different times with two skeptical fellows on account of their extravagant flings against Christianity. But the voyage was to us for the most part pleasant, as well as most of our contact with the passengers.

So far as I have been able to see and hear, our work holds on steadily. No great gatherings, but some favorable indications all along the lines. We reached Abeokuta by rail the same day we left Lagos, but it is only the open construction cars at present. It is thought the railroad will be open for traffic in about a month or two. We have been asked to go to Ogbomoshaw to take hold of the work there, so Brother Smith can get away after a while. I don't know yet how it will be, but as we desire to work where we can do the best for the cause, we may find it necessary to move before a great while. We sincerely crave an interest in the prayers of all God's people, that we may have wisdom and grace to know and do the will of the Lord in all that concerns us.

Mrs. Lumbley had a slight attack of fever a few days ago, but a little medicine in time broke it in a few hours. With this exception we have gotten on finely, coming into the hot climate at this the hottest season of the year. The rains are

just now setting in, which make it cooler, though in some respects less convenient for traveling about the country. I am highly pleased at the start *THE BAPTIST* has taken. May it be abundantly and richly blessed to the advancement of the Master's kingdom.

With fraternal regards and best wishes to all the brethren and friends, I am sincerely yours in Christ Jesus,

W. T. LUMBLEY.

Bible Women Compared with Women of Today.

The lives and character of women have been a peculiar and interesting study ever since the formation of the fair and beautiful Eve.

Her physique has been theorized and idealized by historians of all ages, her mentality has been discussed, her pristine excellence been sung by poets and immortalized by sages. Yet in the present generation of Eve's daughters we find her phrenological points developed.

The serpent was very wise in his attack upon Eve first in awakening rebellion to God's command, secondly, in arousing her curiosity to know just how that special fruit tasted and what really would be the sensation of the knowledge received by the eating of the fruit.

Today, we find women who have the same temperament, they are not subject to command, but will suffer loss rather than be thwarted in their plans. Many homes have been wrecked by the unsubdued will of woman since the despoiling of the original paradise. Eve was beautiful, exquisitely formed by her Creator, but she was in every sense of the word, a woman.

With a single retrospective glance, we can call from the generations of women many Eves who had every environment conducive to happiness, who at an unguarded moment have yielded to temptation, have fallen from their high social position, veiling forever in gloom talent which should have blessed the world with goodness and greatness.

Sarah, Abraham's wife was a gentle, loving, obedient companion. She went with him in all his journeys, coincided with his opinions. Faithfully took God at His word, not doubting or ever questioning His promises. Sarah was a model wife. In the womanhood of today we find some such exquisitely molded characters.

Hannah was a perfect type of motherhood! Her son was, we learned, as a gift from God, her first prayer for him was that he should serve in the Temple, and

during the years of his childhood her loving heart surrendered him to that service. During his term of service, in her distant home she planned for his temporal wants, making him a little coat each year and taking it to him on her annual visits. I have often thought, what wonderful coats those were! Every stitch gilded with a grateful tear. Every seam bound with a fervent prayer. How her heart warmed and her eyes brightened with anticipation as the time approached for their yearly visits!

How many mothers today are separated from their Samuels, who like Hannah, are praying for them and planning sweet surprises for their benefit.

Jephtha's daughter was a young lady, the points of whose character will live in history forever. Raised in a Christless home, guided only by the Jewish customs of the land of Mizpah, where as an only daughter she had grown into joyous young womanhood, she developed traits worthy of imitation by the erudite women of this Christian era. Where can we find a maiden in the gloaming of the nineteenth century who would sacrifice her life to keep inviolate the vow of any one, especially when that vow was thoughtlessly and rashly made. We all honor the name of Jephtha's daughter.

We cannot continue the list of Bible women in this paper. Our idea is that women as a sex, from Eve until the present time, are as similar mentally and morally as they are physically. Give the women of today the environment of the past generations and you would find them a prototype of the same. Today we are in a different moral atmosphere, different motives are brought to bear upon us, and the demands upon us are imperative. We have a part in the great plan of salvation, and we must use both brain and muscle in helping evangelize the world.

To remove an effect the cause must be removed. As intemperance is one of the strongest and most universal causes of sin in its darkest, deadliest forms, it behooves woman to battle against intoxicants in their multitudinous forms, and never rest content until they are banished from our homes, our city, our government.

A people, sober, with perfect understanding, unimpaired body and mind, is a people fitted to receive the gospel of Christ.

May Bacchus be dethroned, and may the women of today vociferously swell the victor's shout.

ELMIRA F. SNODGRASS.
Little Rock, Apr. 19, '99.

SUNDAY SCHOOLS.

Lesson for May 21, 1899.

BY W. F. YARBROUGH.

CHRIST BEFORE THE HIGH PRIEST.—John, 18:15-27. Motto Text: He came unto his own and his own received him not. John, 1:11.

Our last lesson left Jesus in the hands of Annas' father-in-law to Caiaphas. The former was high priest according to Jewish law, which made the office one of life tenure, though the latter held the place by virtue of Roman appointment. Annas was just as powerful as if he had been the actual high priest. His influence is seen, in not less than five of his sons, besides his son-in-law and grandson, held the office. His vast influence and relation to Caiaphas explain his part in the trial of Jesus.

In studying this lesson we must interpret John's account in the light of the other evangelists. We find some differences in their statements as to details, but these differences can be accounted for by remembering that they may speak from different standpoints or refer to different points of time. Such seeming divergences only show that they are independent accounts written from different standpoints, thereby confirming each other. In the discussion of John's text it will serve our purpose best to group the lesson about two points rather than to follow the text in detail.

THE TRIAL.

Dr. Broadus calls attention to the fact that the trial of our Lord is divided into two main parts, the Jewish and the Roman. He says: "The Jewish trial comprises (a) The examination before Annas, John, 18:12-15, 23; (b) The sentence by informal session of the Sanhedrin, Matt., 25:57-68; Mark, 14:53-65; (c) The formal trial before the Sanhedrin, which sends Him to Pilate for sentence, Matt., 27:1 f.; Luke, 22:66-71."

John only gives the preliminary examination by Annas, which is nothing more than an endeavor to get Jesus to incriminate his disciples and himself. Jesus refuses to be ensnared, and simply refers his interrogator to the people who have heard him speak openly before the world. He had said nothing in secret, and the Jews could testify as to his teaching in the synagogue. At this juncture one of the attendants, standing by, added insult to injury by inflicting a blow, whether by the palm of his

hand or a rod can not be determined

by the language used. Some exegeses assign this preliminary investigation to Caiaphas, but verse 24 (R. V.) seems to teach plainly that it occurred before Jesus was sent to Caiaphas by Annas. It is quite possible that Annas and Caiaphas occupied the same house, and that Annas sent Jesus across the large inner court to the apartments of Caiaphas. At any rate before Caiaphas the assembled Sanhedrin found the prisoner guilty on his own statement, under oath, that he was the Christ the Son of God. But as this investigation was informal and illegal, there was still another stage. After daylight, in regular session, Jesus was formally condemned of blasphemy and declared to be worthy of death. Since, however, it was no longer in the power of this court to inflict the death penalty, he was carried away to Pilate.

THE DENIAL.

After the arrest all of the apostles except two, deserted their Master. John doubtless refers to himself as "another disciple" who was known to the high priest, and who entered with Jesus into the high priest's court. He gained admittance for Peter, who had followed afar off. From our standpoint it seems that it would have been better if Peter had never gained admittance, but none can tell what part this night's experience had in preparing the apostle for the great work which lay before him.

It is very difficult to ascertain from the various accounts the exact points in the progress of the trial where the denials are made. Each of the evangelists record all three denials and their relation to the cock-crowing. Mark's allusion to the cock's crowing twice may refer to the midnight crowing which the other evangelists do not seem to notice. Again we may quote Dr. Broadus, who says, "there is no difficulty about the substantial facts of the denials; and we must be content with our inability to arrange all the circumstances into a complete program." The last denial according to Matthew and Mark was accompanied with vehement oaths. Just after it had been made, the cock-crowing, which was the sign of approaching day, reminded Peter of his Lord's warning that he should do this very thing. With this reminder came that calm, convincing look which pierced to the innermost depths of Peter's heart. That look was enough to send him out to weep.

We offer no justification of Peter's conduct, but we can trace the

steps by which he glided so easily from one sin into another.

1. Over-confidence; 2. lack of watchfulness; 3. rashness; 4. following afar off; 5. lying; 6. cursing; 7. repeated denial of his Lord. What a comment on the weakness of poor, human nature. Let us learn from it to avoid every form of evil.

Dr. J. L. Johnson at Blue Mountain.

Dear Bro. Searcy:

It is risky to eulogize extensively, though it be done deservedly. The average preacher or lecturer—to say nothing of pretty women—can ill afford to encounter much praise. It was my fortune however to attend the course of lectures delivered, last week, by Dr. J. L. Johnson to our Blue Mountain College students, of which I dare say, assuming all present risks, for my personal friend, they were simply superb. There now, without extravagance or exaggeration. Read on.

The course embraced English and American poetry, especially Longfellow, Whittier and Shakespeare. (No matter how you spell him.) Every lecture given was highly erudite and instructive. Allow me to refer simply to the lecturer's discussion of the question, "What is Poetry?"

The faculty of poetry, according to the Doctor's definition, is creative of beauties, which lie apart from all material forms, having no intrinsic connection with them whatever. It reaches beyond the sphere of sense, scales heights and explores depths where the faculties of sense would be as much out of place as a pig in a parlor.

A poet, according to Dr. Johnson's idea, is poetical only in proportion to his soul development. I had always thought that sublimity and ideality, phrenologically speaking, constituted the sole possession of poets. I am yet of the opinion that very few writers of verse possess higher endowments than these faculties imply. But, according to Dr. Johnson's idea, these only have a talent to appreciate beauties, and work their minute shadows; but real poetry lies above and beyond brain dominion, within the sublime portals of the soul itself. Poetry is the highest human creation. Mind can appreciate and judge of it, but not create it.

As I understood Dr. Johnson, there is no strain, no scuffle of mind, such as I have been wont to indulge, in writing verse. The pen flutters over the paper in its

frantic eagerness to chase the words which the oracle speaks—he listens enchanted, feeling himself to be an instrument in the hands of angels. 'Tis the soul that speaks, and it learns its language in the skies.

This definition scans the field of Poesy and "plucks up 'the tares'" by the million, and leaves but a few stalks of fine wheat. I have no quarrel to make with the lecturer, but would suggest in line with an ancient seedsman, "let both grow together until the harvest, * * * lest while ye gather up the tares ye root up also the wheat with them." Among the millions of people in the United States, it would puzzle Dr. Johnson to name twenty persons to whom he can ascribe the genuine poetical inspiration—the white heat of the soul. All of us have souls, of course, but in the present stage, in too crude a shape to mould oracular utterances and to receive poetical recognition.

Ah! well, Dr. Johnson is right—in a classical sense. His lectures were strictly classical, and hence I accept his definitions. But some of us, our editor for instance, brethren Wesson, McMillan and others, without "light and heat divine in tropical abundance," afflicted as we are, with the nervous irritability of a poetical patient, are inclined to relieve ourselves by exercise, like a full grown poet, though strangers to a real poet's inspiration. Bear with us. I believe you will.

ST. CLAIR LAWRENCE.
Blue Mountain, May 3, '99.

Come and Gone.

His coming brought gladness, his going left joy—not that he has gone, but that he has come.

Brother Low fed us on heaven's manna, and the place of our tent is enlarged. We sat "together in heavenly places in Christ Jesus." Spurgeon said that men are sometimes permitted to have foretastes of heaven here below. 'Tis sweet to sit at the Savior's feet, and to rejoice when the dry bones are shaken.

Brother Low is one of the best pastor-evangelists. His strength is in God. Port Gibson—not Baptists alone—will be glad at his coming again.

Before long I shall "bury with Christ" five persons, whom the Lord has added to the fold.

We prayed ere Brother Low's coming; that the waters might be troubled, and God graciously heard. The church has been strengthened, the Word honored, and souls are saved. The Lord be praised.
J. E. PHILLIPS.

HOME READING.

Her Secret.

Once, in an Eastern palace wide,
A little child sat weeping;
So patiently her task she plied,
The men and women at her side
Flocked round her, all at grieving.

"How's it, little one," they said,
"You always work so cheerily?"
You never seem to break your thread,
Nor do you fidget, it is said,
Of working smooth and clearly.

"Our sewing gets so worn and soiled,
Our thread so frayed and broken,
For all we've fretted, wept, and toiled
We know the lovely pattern's spoiled
Before the king has spoken."

"I only go and tell the King,"
She said, "abashed and meekly;"
"You know, He said, 'In everything,'"
"Why do we do?" they cried, "we bring
Him all our troubles weekly!"

She turned her little head aside;
A moment let them wrangle;
"Ah, yes," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

Oh, little children—sewers all,
Our misery we spangle
With only a tear that need not fall;
If on the King we would but call
At the first little tangle!

Select.

"I had the good fortune to witness the unique scene in the Boston Art Museum, two or three weeks ago, when Helen Keller, the beautiful deaf and blind girl, was taken to see the statuary. Helen Keller is now seventeen years old. She has a beautiful form, and her face is expressive to a most unusual degree. She gives one an impression of fresh, happy girlhood. There is a slight deformity of the eyes, but every other feature is perfect, and her mouth is especially expressive and winsome. With smiling, parted lips, she seems to be filled with a happy expectancy of what the future may bring her.

"For some time Helen attended a private school in Cambridge, but she is now studying with a tutor and fitting for Radcliff. Her careful training in Greek showed during her visit to the museum. She appeared thoroughly familiar with all the old Greek mythologies, and it seemed that she has just been reading the Iliad. A letter suggesting her visit was sent her by her friend, Miss Cobb, formerly a teacher of the blind, and Helen accepted the invitation, saying that she had always wanted to see the 'silver-headed god and the white-armed goddesses.'

"At the museum the first statue shown was that of Apollo. A

stepladder was brought and she mounted until she could reach the face. She put both hands on the forehead, touching it lightly with the tips of her fingers. From the center of the forehead she deftly followed the curves outward, then down the cheeks until her hands met at the chin; then both eyes were touched; then the nose, and lastly the mouth, her hands moving in unison. Next the arms and other parts of the statue were examined. This was the order pursued each time. Every new curve was a surprise and pleasure to her. She was as eager as a child at each fresh discovery, and when anything pleased her especially would give a quick gasp of pleasure and clasp her hands, bending forward her whole figure. Helen's comment on Apollo was, 'It is grand beyond description.' Of another god she said, 'He has an exalted look,' and of Medusa, 'Her expression is painful.'

"The deftness and quickness with which she could examine a statue were wonderful, but what impressed the onlooker as even more remarkable was that she seemed to read the artist's thought through her sensitive fingers as readily as a seeing person could take in by a glance. She was shown a bass relief of a mother bidding farewell to her child. In this the arms of the mother were missing. Her first question was, 'Where are the mother's arms?' She should embrace her child.' And, as she was not at first understood, she repeated the word 'embrace,' at the same time pointing her arms around Miss Cobb. Of the mother she remarked, 'She has sorrowful eyes, wide open; her lips seem to quiver; she lifts up her forehead a little.'

Helen Keller's vocabulary is quaint and bookish, quite different from that of an ordinary school-girl. She talks as if she were translating. She enunciates slowly and with an earnest effort to be understood, but in order to catch every word she says one must give close attention. There is a slight thickness of speech. When she desired explanation about any of the statues, she reached for the hand of Miss Cobb, who spelled into her fingers what she wanted to know.

"Her quickness of perception astonished everybody. Upon being shown a bass-relief of some dancing girl she immediately asked, 'Where are the choristers?' seeming to detect their absence simply by touch even sooner than it would be noted by a seeing person. The adjoining bass relief represented singers,

there being four or five figures. The lips of one were closed, and as soon as her fingers touched it she announced, 'One is silent.' A little further on was a statue of Neptune, and on feeling the empty hand her instant question was, 'Where is the trident?'

"She is not without a sense of humor. She said of Euripides, laughingly, 'He is not so handsome as Pericles.' The latter she had previously described as having 'a fine, strong face, full of spirit and thought, and Sappho was the 'Sappho she had always loved to think of, sweet, smiling Sappho.' Julius Caesar looked 'just like what he was.' She was especially pleased with Michel Angelo's group of mother and child, and after having examined each of its figures separately, she placed one hand on the mother's face and the other on that of the child, and remained in that position for a brief minute, as it touched with the gentle picture of motherhood. Then she said softly 'It is very sweet and lovely.'

"There was an absorbed and expectant silence in the big rooms as the blind girl passed with rapt face from statue to statue. The little group of students following her watched her with an almost breathless interest as she stood on the top of the stepladder, groping and smiling. They were eager to catch every word she might say. With eyes as sightless as the vacant orbits of stone about her, yet with a wonderful intelligence disclosed in every motion, she presented a picture of extraordinary interest, and one which will never be forgotten by those who saw it.—*Congregationalist.*

Fifth Sunday Meeting.

Dear Baptist:

The fifth Sunday meeting of Columbus Association was held with the Mt. Zion church. Very few preachers present, but we had a most delightful and profitable meeting.

Of all the subjects discussed it seemed the "Duty of Deacons" was most enjoyed, for we learned something new.

That a deacon was ordained for nothing (in most churches) and must be elected by church afterward to do something.

How we wished for the preacher who said that, "what he talked to his deacons about was to be held sacred." Is it "Extra Scriptural or Anti-Scriptural?"

We had our eyes opened, for do not the preacher teach the people that they act upon what the deacons say?

The next place of meeting will be

Border Springs, in July. So brethren don't make other engagements please, for they want you to come.
H. E.

District Meeting.

Leighton, Lee Co., Miss.

Dear Dr. Searcy:

The fifth Sunday meeting of the West Judson Association met with the Oak Grove Baptist church, on Friday, April 28, 1899.

Introductory sermon preached by Rev. I. P. Randolph, Bro. W. P. Epting, who was appointed being absent. Bro Randolph preached the whole truth with great power, from Ephs. 4:30.

After sermon we were dismissed for an hour and a half for refreshments and to partake of the many good things that had been prepared by the good sisters and friends of the neighborhood.

We were called together by singing, after which our Moderator, A. F. Golden read the 1st Psalm and prayer by the writer, then by motion Bro. Golden was elected Moderator and Rev. I. P. Randolph, Clerk.

The discussion of the different subjects were all good. The preaching was all done by Bro. Randolph and Rev. T. A. J. Beasley, which was good.

On Saturday night Bro. Randolph preached and several asked an interest in the prayers of God's people.

On Sunday our church could not hold the people. Bro. Beasley preached on missions and many hearts were made glad. After sermon a collection was taken up for missions, which amounted to \$121.15, and more to come yet.

This is a weak church, but they know that God loves a cheerful giver. This church has only been established four years. Brethren, pray for us. Success to THE BAPTIST. Yours in Christ,
S. W. PAICE.

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When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy, Give Express and Post Office.

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School Notice.

Many pupils work their way in Students' Institute, Bolands, Miss. Send stamp for particulars. Special terms to pupils entering before June, 1899.

Report of Foreign Mission Board.

Richmond, Va., May 1, 1899.

Dear Brother:

I write to you as pastor, teacher and leader of God's people, and ask your hearty co-operation.

We have just closed our Convention year. We have cause for profound gratitude to God. Our report to the Convention will show eight hundred and forty-five baptisms on foreign fields last year. This is glorious. We have never had anything like so many before. Enough money came in to pay all our obligations, and we start the new year out of debt. Our missionaries who were at home, detained from sickness and lack of funds to send them back, have almost all returned to their work, and the few who remain in this country hope to go soon. We have sent out during the year an excellent corps of noble, consecrated young men and women. Our foreign stations were probably never better manned than now. The work is well organized. Our workers are cheerful and hopeful. God is gloriously leading them forward. We have been graciously blessed. God will bless us more if we will honor Him.

There is one weak point in our plan of work. Just after our Convention year closes the funds almost cease to come in for several months, while the expenses for the work go steadily on. Over two hundred workers must be provided for in May and June, just as certainly as in March and April. The neglect to make this provision at the very first of the Convention year always gets us in debt, and keeps us in debt till the 30th of the following April. Right now, on the first day of our Convention year, I want to make a proposition to all our pastors. It is, that every pastor in charge of one or more churches raise and send forward, in the next three weeks, five dollars for the support of our foreign mission work during the month of May, 1899. Remember that this is not to pay old debts, but to keep from making a debt and to strengthen and advance the work of the Lord. We do not ask the pastors to give all of this, but to raise it. Show this letter to a few of your brethren and sisters, or read it in your church or prayer meeting, and you can get the money. There is likely one brother or sister in your church who would be glad to give the amount. If not, try several. If you do not think it best for you to try to get the five dollars yourself, put

this letter in the hands of some active member of your church and ask that one to raise the amount. Please send whatever you raise by Monday, May 22d, so that we can hear from you in time to pay the expenses of this month. Surely, with the great blessings of God on our work during the past year we ought to raise this money as a thank-offering to God. Let us put this work on a better basis than in the past. We can and ought to make a decided advance this year.

When you and your people meet for worship next Sabbath, will you not unite with your brethren all over the land in praying for God's Spirit to guide and use and bless us in our great Convention, which is to meet in Louisville, Ky., next week? We need Him. How precious the promises He gives. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

"If ye, then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Also this: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." We go up to Louisville to transact business for God. Surely we need His Spirit and that wisdom which He alone can give. I think it would be well, before going to the Convention next week, for each of us to appoint for himself a day of fasting and prayer, and so wait in humiliation before God. He has been so gracious, we have been so negligent, so wanting in faith, and so slow in sending out the gospel of His love.

Excuse me if I have presumed in even suggesting to my brethren whom I esteem and love, but I long for God's presence and his blessing on our great Convention. May we have such a meeting as has never been known among us for the extension of the Master's Kingdom in all the world. For this let us all work and pray.

Fraternally,
R. J. WILLINGHAM.

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Jackson, Miss., Feb. 17, 1899.

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G. W. WILLIAMS,
Ass't Chief Police.

Feb. 25-12m.

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A Visit to Hillman College.

This famous Institution is presided over by Dr. George Wharton, for eight years professor of Latin and Greek in Mississippi College. He owns the property. I know of no one better fitted for the presidency of an Institution of this kind than Dr. Wharton. He is a man of the ripest scholarship, broadest sympathies and most extensive experience. He is a graduate of Mississippi College, and Southern Theological Seminary of Louisville. A man of sound judgement and splendid executive ability. His wife is the daughter of the lamented Prof. Menger, who was director of music in Hillman College for forty-three years. She is Lady Principal and every feature of the college is made homelike in the highest and best sense. I was impressed from first to last that the Institution was more like a big family than a school.

The college is in a prosperous condition. A few years ago new buildings were erected and now there are seventy-five or eighty rooms in constant use.

About four months ago five new pianos were added to the musical department, in order to keep pace with the demands made upon the school. Miss Bond of Goldsboro Conservatory, is director of music, and few teachers can equal her in voice culture and piano instruction.

One of the most interesting departments is the Scientific Laboratory. During Dr. Hillman's life quite a large collection of scientific

apparatus geological and botanical cabinets were made by him, and is now college property.

The attendance this year has been remarkably good, fully one hundred girls have been present every day of the session.

With new buildings, new equipments and a scholarly faculty having had extensive contact with the world, Hillman College is entering a new era of prosperity.

Very truly,

L. S. DICKEY.

Lexington, Miss.

Our esteemed young sister, Miss Annie Echols Potter, writes:

"Every interest fostered by our great Baptist brotherhood is very dear to my heart, and shall continue to have my prayers and good wishes.

I want to thank you and your able contributors for the good paper you are giving us.

Especially do I admire that sweet Christlike spirit in which it is conducted. "To teach the truth in love" should, I believe, be the motto of every Christian.

It does seem out of place for brethren to call each other "hard" names and make cutting remarks, when it becomes necessary to criticize some point of doctrine.

We are sorry to give Texas this noble girl, but failing health makes her feel that she needs to go. May the Lord make her useful there, as he has here, and may she soon be restored to robust health.

Crystal Springs church sends her pastor, Rev. W. A. McComb, to the S. B. Convention.

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